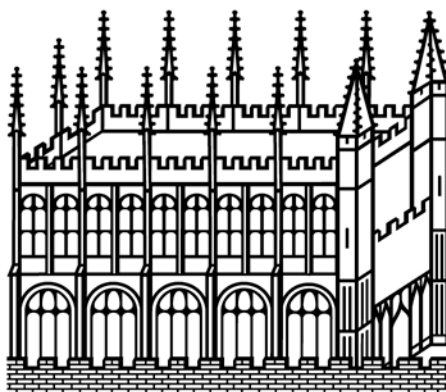




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THE
EASTERN LITURGY
OF THE
HOLY, CATHOLIC
APOSTOLIC & ORTHODOX
CHURCH.

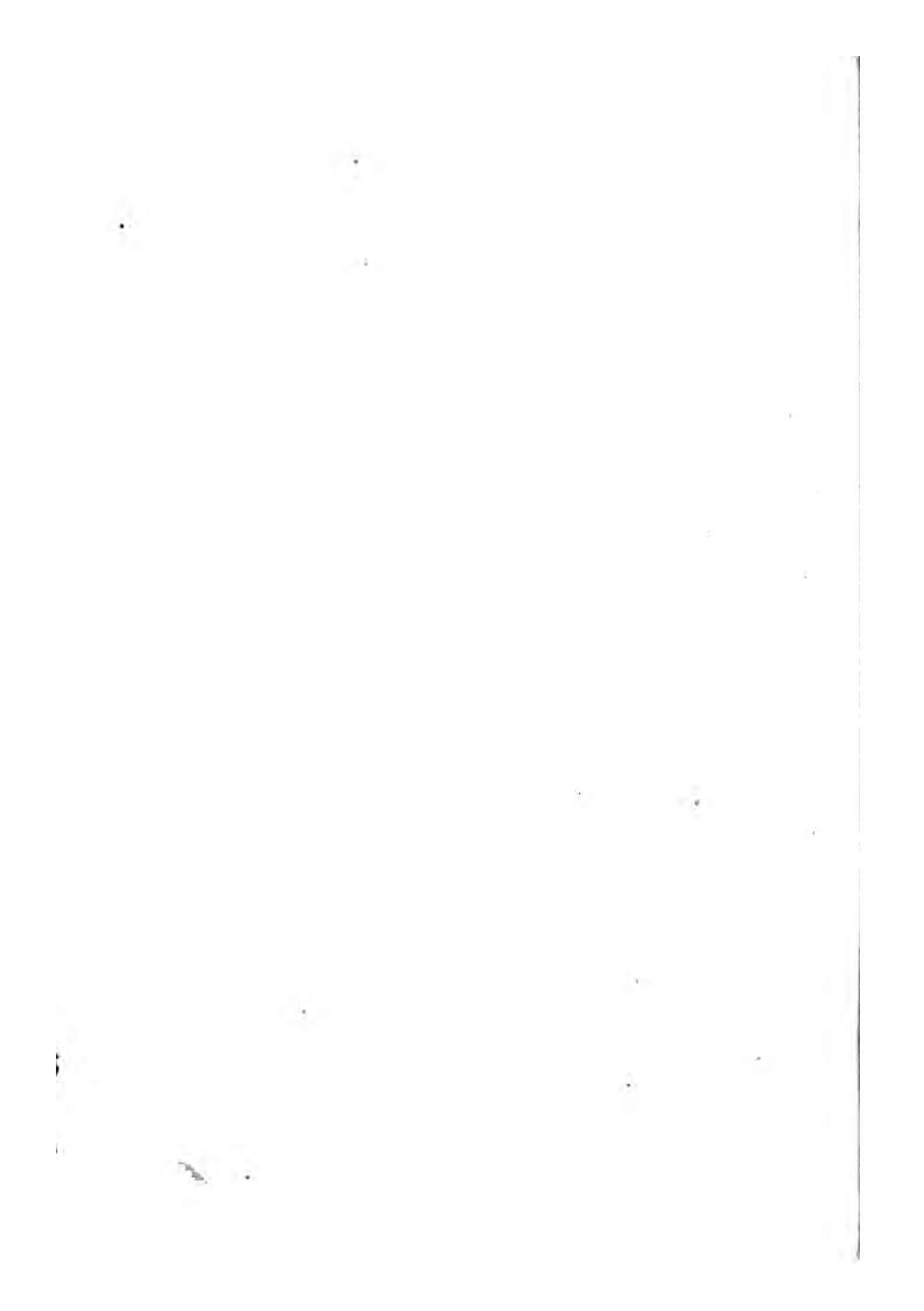




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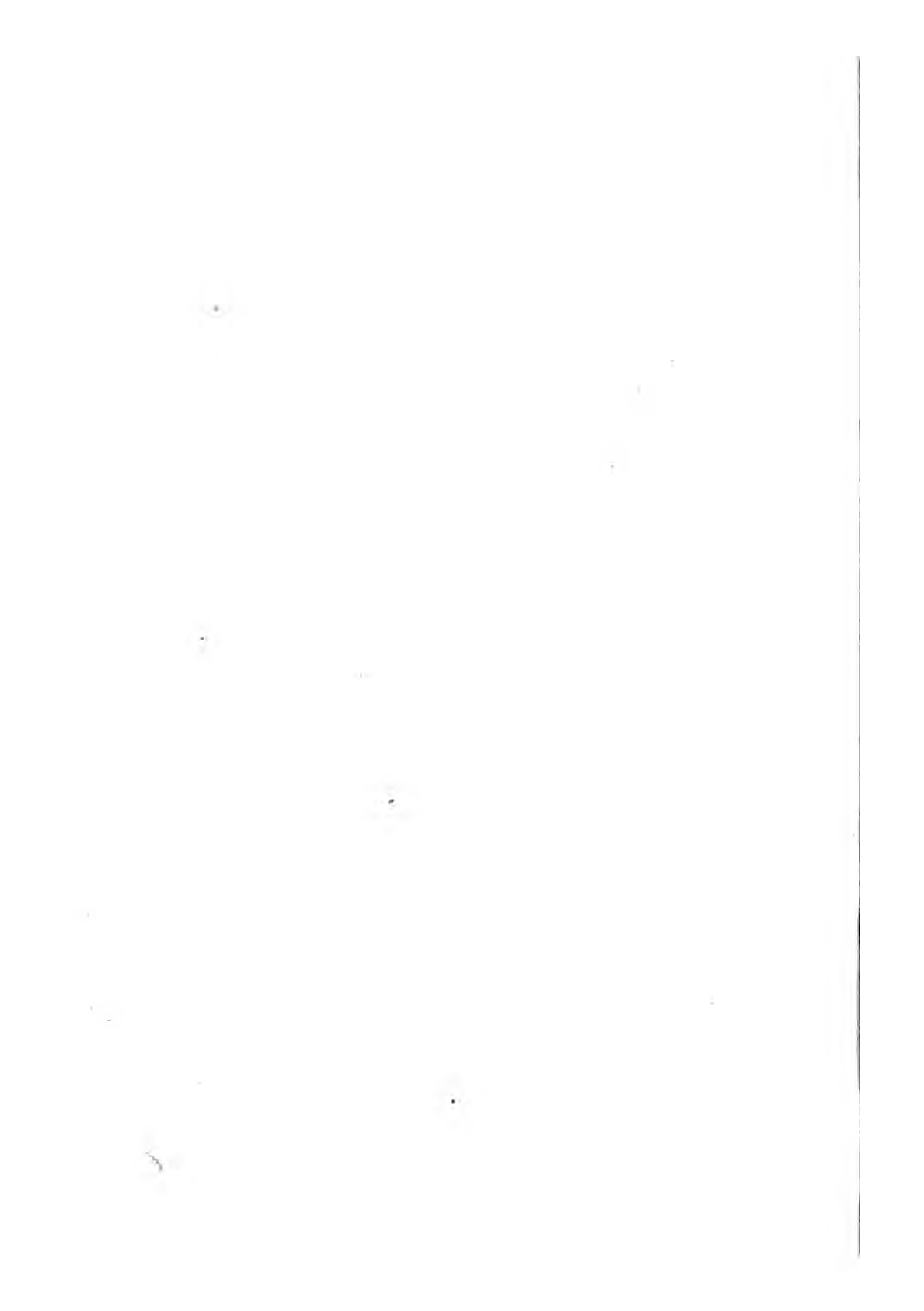






THE EASTERN LITURGY,

ADAPTED FOR USE IN THE WEST.



EYXOΛOΓION.

THE
EASTERN LITURGY

OF THE

HOLY CATHOLIC, APOSTOLIC,
AND
ORTHODOX CHURCH,

SIMPLIFIED, AND ADAPTED FOR USE IN THE WEST.

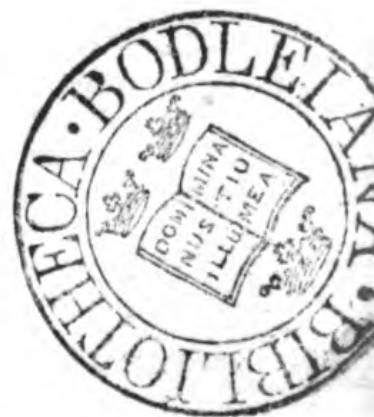
CONTAINING FORMS
DEEMED VALID AND ORTHODOX BY ALL CHURCHES
FOR THE WORSHIP OF GOD DAILY THROUGHOUT THE YEAR;
AND FOR THE ADMINISTRATION OF PUBLIC ORDINANCES,
INCLUDING ORDINATION.

PRINTED BY AUTHORITY OF H.M.S.L.
THE BISHOP OF IONA.

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JULIUS, by the Grace of God, Bishop of Iona, Servant of the
Servants of God.

To the Faithful of Christ, Salvation and Our Apostolic Blessing.

In the beginning of this year, while belonging to the Order of Presbyters, We published a Liturgy, hoping thereby to promote the union of Christendom. Having since that time visited the Eastern Church, and been raised to the Episcopate, We now, by Our authority, sanction this edition, in which a few words have been modified by the advice of some of Our Most Blessed and Sacred Brethren, the Patriarchs and Bishops of the East. We shall be ready to give Holy Orders to pious and learned men who, being duly elected, will declare themselves willing to conform to this Liturgy.

Given in London, on the twentieth day of September, in the year of our Lord One thousand eight hundred and sixty-six, being the first year of Our Episcopate.

Every thing written in this book, or therein appointed to be read, is to be read aloud, so as to be easily understood of all persons present; and slowly and reverently, as becomes the worship of God.

“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools : for they consider not that they do evil.

Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth : therefore let thy words be few.”

Ecclesiastes v. 1, 2.

In this Liturgy, most official acts are attributed to the Bishop, to whom alone it primarily belongs, by virtue of his Scriptural Office, to preach the Word, and to administer all Christian Ordinances; but some of these acts may be performed by an Elder or Deacon. The whole Evening and Morning Prayer, the Sunday Service, the Daily Praise, and the Burial of the Dead, as contained in this book, may be conducted, in case of need, even by a Layman.

When both a Bishop, or Presbyter, and a Deacon are present, it is most proper that the Scriptures should be read, and the singing conducted, by the Deacon.

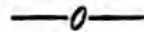
When the Invitations of the Litany, at Morning and Evening Prayer, are read by the Bishop himself, the words "For all Bishops" are to be used in the place of the words "For our Bishop (N)."

The Evening Prayer, in this book, precedes the Morning Prayer, because in the East the day is still reckoned from sunset to sunset. The Sunday, for example, begins at what we commonly call the sunset of Saturday.

The Lord's Prayer, and the Prayer for the Church Militant, may be omitted in the Liturgy of the Catechumens, when the Liturgy of the Faithful is immediately to follow, and to be attended by the same persons.

The words "from . . . day," page 46, line 2, are quoted from Psalm xci. 6, according to the LXX, and may be omitted if misunderstood by persons accustomed to the English version only.

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THE EVENING PRAYER.

The bishop begins the Evening Prayer, saying :

BLESSED be the kingdom of the Father, and of the Son, and of the Holy Spirit : now and ever, world without end. Amen.



HEAVENLY King, Comforter, the Spirit of truth, who art present every where, and fillest all things, Treasure of blessings, and Giver of life, come and dwell in us ; purify us from every imperfection, and save, good Lord, our souls.

Here may be sung a Hymn, if Hymn-books have been provided.

Then is read the First Lesson, according to the following table, which shows how the whole of the Historical Books of the Old Testament (with the exception of the Chronicles, which are mainly a repetition of Samuel and Kings) may be read in the course of a year, one chapter every day. Before beginning the Lesson, the bishop says :

Let us read the Word of God in the [*First or Second*] Book of —, chapter —, verse —.

Days of the Month.	FIRST LESSON, From the Historical Books of the O. T. MARCH to AUGUST.						Days of the Month.
	March.	April.	May.	June.	July.	August.	
1	...	31	11	...	4	35	1
2	Gen. 1	32	12	2	5	36	2
3	2	33	13	3	6	Deu. 1	3
4	3	34	14	4	7	2	4
5	4	35	15	5	8	3	5
6	5	36	16	6	9	4	6
7	6	37	17	7	10	5	7
8	7	38	18	8	11	6	8
9	8	39	19	9	12	7	9
10	9	40	20	10	13	8	10
11	10	41	21	11	14	9	11
12	11	42	22	12	15	10	12
13	12	43	23	13	16	11	13
14	13	44	24	14	17	12	14
15	14	45	25	15	18	13	15
16	15	46	26	16	19	14	16
17	16	47	27	17	20	15	17
18	17	48	28	18	21	16	18
19	18	49	29	19	22	17	19
20	19	50	30	20	23	18	20
21	20	Exo. 1	31	21	24	19	21
22	21	2	32	22	25	20	22
23	22	3	33	23	26	21	23
24	23	4	34	24	27	22	24
25	24	5	35	25	28	23	25
26	25	6	36	26	29	24	26
27	26	7	37	27	30	25	27
28	27	8	38	Num. 1	31	26	28
29	28	9	39	2	32	27	29
30	29	10	40	3	33	28	30
31	30	—	Lev. 1	—	34	29	31

EVENING PRAYER.

3

Days of the Month.	FIRST LESSON, From the Historical Books of the O. T. SEPTEMBER TO FEBRUARY.						Days of the Month.
	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	
1	...	Jud. 1	7	...	12	21	1
2	30	2	8	6	13	22	2
3	31	3	9	7	14	23	3
4	32	4	10	8	15	24	4
5	33	5	11	9	16	25	5
6	34	6	12	10	17	Ezra. 1	6
7	Josh. 1	7	13	11	18	2	7
8	2	8	14	12	19	3	8
9	3	9	15	13	20	4	9
10	4	10	16	14	21	5	10
11	5	11	17	15	22	6	11
12	6	12	18	16	2 Ki. 1	7	12
13	7	13	19	17	2	8	13
14	8	14	20	18	3	9	14
15	9	15	21	19	4	10	15
16	10	16	22	20	5	Neh. 1	16
17	11	17	23	21	6	2	17
18	12	18	24	22	7	3	18
19	13	19	25	23	8	4	19
20	14	20	26	24	9	5	20
21	15	21	27	1 Ki. 1	10	6	21
22	16	Ruth 1	28	2	11	7	22
23	17	2	29	3	12	8	23
24	18	3	30	4	13	9	24
25	19	4	31	5	14	10	25
26	20	1 Sam. 1	2 Sam. 1	6	15	11	26
27	21	2	2	7	16	12	27
28	22	3	3	8	17	13	28
29	23	4	4	9	18	—	29
30	24	5	5	10	19	—	30
31	—	6	—	11	20	—	31

The following days, for which no chapter is appointed in the above calendar, have the following Lessons :

March 1	Isaiah vii. 10-14.
June 1	Proverbs viii. 12-36.
September 1	Malachi iii.
December 1	Jeremiah i. 1-10.
February 29	Jeremiah xxxiii.

The bishop concludes the Lesson by saying :

God bless his holy Word.

The First Lesson being ended, the Magnificat is sung by the people, or read by the bishop and people.

MAGNIFICAT. St. Luke i.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

GLORY be to the Father, and to the Son, and to the Holy Ghost : now and ever, world without end. Amen.

The Magnificat being ended, the bishop says :

Let us pray the Lord.

BRIGHTEN our hearts, O Lord, Lover of mankind, with the incorruptible light of thy divine knowledge, and open the eyes of our understanding, that we may discern the truth of thy joyful tidings. Implant in us the blessed fear of thy commandments, so that, treading under foot all carnal desires, we may begin to lead a spiritual life, our only thought being to please thee. For thou art the light of our hearts and souls, O God Christ, and to thee we render the glory, and to thy eternal Father, and to thy most holy and good and life-giving Spirit : now and for ever, world without end. Amen.

Then is read the Second Lesson, from the Gospels, according to the following table, which shows how the whole of the four Gospels may be read in their order four times a year, one chapter every day. Before beginning the Lesson, the bishop says :

Let us read the Word of God in the Gospel according to —, chapter —, verse —.

Days of the Month.	SECOND LESSON, From the Four Gospels. MARCH to AUGUST.						Days of the Month.
	March.	April.	May.	June.	July.	August.	
1	...	Mar. 1	14	...	28	15	1
2	Mat. 1	2	15	21	Mar. 1	16	2
3	2	3	16	Mat. 1	2	17	3
4	3	4	17	2	3	18	4
5	4	5	18	3	4	19	5
6	5	6	19	4	5	20	6
7	...	7	20	5	6	21	7
8	...	8	21	...	7	22	8
9	6	9	22	6	8	23	9
10	7	...	23	7	9	24	10
11	8	10	24	8	10	John 1	11
12	9	11	John 1	9	11	2	12
13	10	12	2	10	12	3	13
14	11	13	3	11	13	4	14
15	12	14	4	12	14	5	15
16	13	15	5	13	15	6	16
17	14	16	6	14	16	7	17
18	15	Luke 1	7	15	Luke 1	8	18
19	16	2	8	16	2	9	19
20	17	3	9	17	3	10	20
21	18	4	10	18	4	11	21
22	19	5	11	19	5	12	22
23	20	6	12	20	6	13	23
24	21	7	13	21	7	14	24
25	22	8	14	22	8	15	25
26	23	9	15	23	9	16	26
27	24	10	16	24	10	17	27
28	25	11	17	25	11	18	28
29	26	12	18	26	12	19	29
30	27	13	19	27	13	20	30
31	28	—	20	—	14	21	31

Days of the Month.	SECOND LESSON, From the Four Gospels. SEPTEMBER TO FEBRUARY.						Days of the Month.
	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	
1	...	Mar. 1	16	...	3	18	1
2	Mat. 1	2	17	Mat. 1	4	19	2
3	2	3	18	2	5	20	3
4	3	4	19	3	6	21	4
5	4	5	20	4	7	22	5
6	5	6	21	5	8	23	6
7	6	7	22	6	9	24	7
8	...	8	23	7	10	John 1	8
9	7	9	24	8	11	2	9
10	8	10	John 1	9	12	3	10
11	9	11	2	10	13	4	11
12	10	12	3	11	14	5	12
13	11	13	4	12	15	6	13
14	12	14	5	13	16	7	14
15	13	15	6	14	Luke 1	8	15
16	14	16	7	15	2	9	16
17	15	Luke 1	8	16	3	10	17
18	16	2	9	17	4	11	18
19	17	3	10	18	5	12	19
20	18	4	11	19	6	13	20
21	19	5	12	20	7	14	21
22	20	6	13	21	8	15	22
23	21	7	14	22	9	16	23
24	22	8	15	23	10	17	24
25	23	9	16	24	11	18	25
26	24	10	17	25	12	19	26
27	25	11	18	26	13	20	27
28	26	12	19	27	14	21	28
29	27	13	20	28	15	—	29
30	28	14	21	Mar. 1	16	—	30
31	—	15	—	2	17	—	31

The following days, for which no chapter is appointed in the above calendar, have the following Lessons:

March 1		Luke ii. 1-20.
March 7		Matthew ii.
March 8		Luke ii. 21.
April 10		Luke ii. 22-39.
June 1		Luke i. 26-38.
June 8		Luke i. 39-56.
September 1		Luke i. 57, 58.
September 8		Luke i. 59-80.
December 1		Luke i. 5-25.
February 29		Matthew i. 18-25.

The bishop concludes the Lesson by saying:

God bless his holy Gospel.

The Second Lesson being ended, the following ancient Hymn is sung by the people, or read by the bishop.



GLADDENING brightness of the holy glory of the immortal Father,

The heavenly, the holy, the blessed ;

O Jesu Christ : having come to the setting of the sun, having seen the evening light,

We praise the Father, and the Son, and the Holy Spirit God.

It is meet for us at all times to praise thee with reverent voices,

Son of God, giver of life : therefore the world glorifies thee.

Here follows the Sermon, if there be one; and after it, a second Hymn from the Hymn-book.

Here, also, the Ordinances of Baptism, Ordination, and Marriage might be administered, when it is not expedient to administer them in the place appointed for this purpose in the Sunday Service.

Then begins the Litany, the bishop reading the invitations, and the people answering each invitation after a moment of silent prayer. The bishop says:

IN peace let us pray the Lord.

People. Lord, have mercy upon us.

Bishop. For the peace which is from above, and for the salvation of our souls, let us pray the Lord.

P. Lord, have mercy upon us.

B. For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us pray the Lord.

P. Lord, have mercy upon us.

B. For our bishop (N), the honourable presbytery, the diaconate in Christ, and the whole clergy and people, let us pray the Lord.

P. Lord, have mercy upon us.

B. For our most pious and Christian kings, and all their court and army, let us pray the Lord.

P. Lord, have mercy upon us.

B. For this [holy] house, and for every city and province, and the faithful who dwell therein, let us pray the Lord.

P. Lord, have mercy upon us.

B. For temperate seasons, and the abundance of the fruits of the earth, and peaceful times, let us pray the Lord.

P. Lord, have mercy upon us.

B. For seafarers, and travellers on land, and for the sick, and those who are in trouble, and the captive; for the deliverance of them all let us pray the Lord.

P. Lord, have mercy upon us.

B. That we may be delivered from all tribulation and necessity and the wrath of God, let us pray the Lord.

P. Lord, have mercy upon us.

B. For the forgiveness and remission of our sins and negligences, let us ask the Lord.

P. Lord, have mercy upon us.

B. For the good things needful to our souls, and for the salvation of the world, let us ask the Lord.

P. Lord, have mercy upon us.

B. That this whole day may be for us holy and pure, peaceful and without sin, let us ask the Lord.

P. Lord, have mercy upon us.

B. That an angel of peace, faithful guide, may keep our bodies and souls, let us ask the Lord.

P. Lord, have mercy upon us.

B. That the remainder of our lives may be spent in peace and repentance, let us ask the Lord.

P. Grant this, O Lord.

B. That the end of our lives may be Christian, without pain, without confusion, peaceful, and that

we may have a good account to render before the dread tribunal of Christ, let us ask the Lord.

P. Grant this, O Lord.

B. Asking for the unity of faith, and the fellowship of the Holy Spirit, let us commend ourselves and one another and all our lives to Christ our God.

P. To thee, O Lord.

B. For thou art good, and a Lover of mankind, O God, and to thee we render the glory; to the Father, and to the Son, and to the Holy Ghost: now and ever, world without end. Amen.



GOD, great and most high, who alone hast immortality, who dwellest in light inaccessible, who hast ordered the whole creation with wisdom, and divided the light from the darkness, and appointed the sun to rule the day, and the moon and stars to rule the night; who hast enabled us sinners, even in this present hour, to appear before thy face in confession, and to offer unto thee our evening song of praise: thou, O Lover of mankind, direct our prayer as incense in thy presence, and accept it as a sweet savour; and grant unto us that this present evening, and the coming night, may be all peace. Clothe us with the armour of light; deliver us from the fears of the night and from every thing that walketh in darkness; and grant that the sleep which thou hast given us as a refreshment to our weakness, may be free from every illusion of the adversary. Even so, O Lord, Giver of all blessings; that,

upon our beds communing with our own hearts, we may remember during the night thy name, and that, being enlightened by the meditation of thy precepts, we may with joy rise to praise thy goodness, and to offer again unto thee our prayers and supplications for ourselves and for all thy people: whom we beseech thee to visit in thy mercy: for thou art good, O God, and a Lover of mankind, and to thee we render the glory; to the Father, and to the Son, and to the Holy Spirit, now and ever: world without end. Amen.



THOU, who hast given us grace at this time with one accord to make our common supplications unto thee, and hast promised, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now the petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.



REMIT, pardon, forgive, O God, our sins, voluntary and involuntary; of deed and of word, of knowledge and of ignorance; our sins of day and night, the sins of our thoughts and intentions. Forgive them all, for thou art good, and a Lover of mankind.

THE MORNING PRAYER.

The bishop begins the Morning Prayer, saying :

BLESSED be the kingdom of the Father, and of the Son, and of the Holy Spirit: now and ever, world without end. Amen.



HEAVENLY King, Comforter, the Spirit of truth, who art present every where, and fillest all things, Treasure of blessings, and Giver of life, come and dwell in us ; purify us from every imperfection, and save, good Lord, our souls.

Here may be sung a Hymn, if Hymn-books have been provided.

Then is read the First Lesson, according to the following table, which shows how the whole of the detached books of the Old Testament (with the exception of the Psalms, which are reserved for another use) may be read in the course of a year, one chapter every day. Before beginning the Lesson, the bishop says :

Let us read the Word of God in the Book of —, chapter —, verse —.

Days of the Month.	FIRST LESSON, From the Hagiographa and Prophets of the O. T. MARCH to AUGUST.						Days of the Month.
	March.	April.	May.	June.	July.	August.	
1	...	18	5	...	12	43	1
2	Esth. I	19	6	5	13	44	2
3	2	20	7	6	14	45	3
4	3	21	8	7	15	46	4
5	4	22	9	8	16	47	5
6	5	23	10	9	17	48	6
7	...	24	11	10	18	49	7
8	...	25	12	...	19	50	8
9	6	26	13	11	20	51	9
10	7	...	14	12	21	52	10
11	8	27	15	Song I	22	53	11
12	9	28	16	2	23	54	12
13	10	29	17	3	24	55	13
14	Job I	30	18	4	25	56	14
15	2	31	19	5	26	57	15
16	3	32	20	6	27	58	16
17	4	33	21	7	28	59	17
18	5	34	22	8	29	60	18
19	6	35	23	Isa. 1	30	61	19
20	7	36	24	2	31	62	20
21	8	37	25	3	32	63	21
22	9	38	26	4	33	64	22
23	10	39	27	5	34	65	23
24	11	40	28	6	35	66	24
25	12	41	29	7	36	Jer. I	25
26	13	42	30	8	37	2	26
27	14	Prov. I	31	...	38	3	27
28	15	2	Eccl. I	9	39	4	28
29	16	3	2	10	40	5	29
30	17	4	3	11	41	6	30
31	...	—	4	—	42	7	31

Days of the Month.	FIRST LESSON, From the Hagiographa and Prophets of the O. T. SEPTEMBER to FEBRUARY.						Days of the Month.
	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	
1	...	36	10	...	9	2	1
2	8	37	11	39	10	3	2
3	9	38	12	40	11	Hab. 1	3
4	10	39	13	41	12	2	4
5	11	40	14	42	13	3	5
6	12	41	15	43	14	Zeph. 1	6
7	13	42	16	44	Joel 1	2	7
8	...	43	17	45	2	3	8
9	14	44	18	46	3	Hag. 1	9
10	15	45	19	47	Am. 1	2	10
11	16	46	20	48	2	Zech. 1	11
12	17	47	21	Dan. 1	3	2	12
13	18	48	22	2	4	3	13
14	19	49	23	3	5	4	14
15	20	50	24	4	6	5	15
16	21	51	25	5	7	6	16
17	22	52	26	6	8	7	17
18	23	Lam. 1	27	7	9	8	18
19	24	2	28	8	Oba. 1	9	19
20	25	3	29	9	Jon. 1	10	20
21	26	4	30	10	2	11	21
22	27	5	...	11	3	12	22
23	28	Ezek. 1	31	12	4	13	23
24	29	2	32	Hos. 1	Mic. 1	14	24
25	30	3	33	2	2	Mal. 1	25
26	31	4	34	3	3	2	26
27	32	5	35	4	4	3	27
28	33	6	36	5	5	4	28
29	34	7	37	6	6	—	29
30	35	8	38	7	7	—	30
31	—	9	—	8	Nah. 1	—	31

The following days, for which no chapter is appointed in the above calendar, have the following Lessons :

March 1	Isaiah ix. 1-7.
March 7	Jeremiah xxxi. 1-17.
March 8	Genesis xvii. 1-27.
March 31	Deuteronomy xxxii. 1-43.
April 10	Leviticus xii.
June 1	Habakkuk iii.
June 8	1 Samuel ii. 1-11.
June 27	1 Samuel xviii. 1-4.
September 1	Malachi iv.
September 8	Isaiah lx.
November 22	Genesis xlix. 1-28.
December 1	Numbers vi. 1-21.
February 29	Deuteronomy xxxiii.

The bishop concludes the Lesson by saying :

God bless his holy Word.

The First Lesson being ended, the Benedictus is sung by the people, or read by the bishop and people.

BENEDICTUS. St. Luke i. 68.

BLESSED be the Lord God of Israel : for
he hath visited, and redeemed his people ;
And hath raised up a mighty salvation
for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets :
which have been since the world began ;

That we should be saved from our enemies : and
from the hands of all that hate us ;

To perform the mercy promised to our fore-
fathers : and to remember his holy Covenant ;

To perform the oath which he sware to our fore-
father Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

GLORY be to the Father, and to the Son, and to the Holy Ghost : now and ever, world without end. Amen.

The Benedictus being ended, the bishop says :

Let us pray the Lord.



BRIGHTEN our hearts, O Lord, Lover of mankind, with the incorruptible light of thy divine knowledge, and open the eyes of our understanding, that we may discern the truth of thy joyful tidings. Implant in us the blessed fear of thy commandments, so that, treading under foot all carnal desires, we may begin to lead a spiritual life, our only thought being to please thee. For thou art the light of our hearts and souls, O God Christ, and to thee we render the glory, and to thy eternal Father, and to thy most holy and good and life-giving Spirit : now and ever, world without end. Amen.

Then is read the Second Lesson, according to the following table, which shows how the whole of the second part of the New Testament, from Acts to Revelation, may be read twice in the course of a year, one chapter every day. Before beginning the Lesson, the bishop says :

Let us read the Word of God in the —, chapter —, verse —.

Days of the Month.	SECOND LESSON, From the Acts, Epistles, and Revelation. MARCH to AUGUST.						Days of the Month.
	March.	April.	May.	June.	July.	August.	
1	...	28	11	...	Tit. 1	1 Joh. 1	1
2	Acts 1	Rom. 1	12	6	2	2	2
3	2	2	13	Phil. 1	3	3	3
4	3	3	14	2	Philm.	4	4
5	4	4	15	3	Heb. 1	5	5
6	5	5	16	4	2	2 John	6
7	...	6	2 Cor. 1	Colo. 1	3	3 John	7
8	...	7	2	...	4	Jude	8
9	6	8	3	2	5	Rev. 1	9
10	7	...	4	3	6	2	10
11	8	9	5	4	7	3	11
12	9	10	6	1 Th. 1	8	4	12
13	10	11	7	2	9	5	13
14	11	12	8	3	10	6	14
15	12	13	9	4	11	7	15
16	13	...	10	5	12	8	16
17	14	14	11	2 Th. 1	13	9	17
18	15	15	12	2	Jam. 1	10	18
19	16	16	13	3	2	11	19
20	17	1 Cor. 1	Gal. 1	1 Ti. 1	3	12	20
21	18	2	2	2	4	13	21
22	19	3	3	3	5	14	22
23	20	4	4	4	1 Pet. 1	15	23
24	21	5	5	5	2	16	24
25	22	6	6	6	3	...	25
26	23	7	Eph. 1	2 Ti. 1	4	17	26
27	24	8	2	...	...	18	27
28	25	9	3	2	5	19	28
29	26	...	...	3	2 Pet. 1	20	29
30	27	10	4	4	2	21	30
31	...	—	5	—	3	22	31

Days of the Month.	SECOND LESSON, From the Acts, Epistles, and Revelation. SEPTEMBER to FEBRUARY						Days of the Month.
	Sept.	Cct.	Nov.	Dec.	Jan.	Feb.	
1	...	28	13	...	Philm.	4	1
2	Acts. I	Rom. I	14	Phil. I	Heb. I	5	2
3	2	2	15	2	2	2 John	3
4	3	3	16	3	3	3 John	4
5	4	4	2 Cor. I	4	4	Jude	5
6	5	5	2	Colo. I	5	Rev. I	6
7	6	6	3	2	6	2	7
8	...	7	4	3	7	3	8
9	7	8	5	4	8	4	9
10	8	9	6	I Th. I	9	5	10
11	9	10	7	2	10	6	11
12	10	11	8	3	11	7	12
13	11	12	9	4	12	8	13
14	12	13	10	5	13	9	14
15	13	14	11	2 Th. I	Jam. I	10	15
16	14	...	12	2	2	11	16
17	15	15	13	3	3	12	17
18	16	16	Gal. I	I Ti. I	4	...	18
19	17	I Cor. I	2	2	5	13	19
20	18	2	3	3	...	14	20
21	19	3	4	...	I Pet. I	15	21
22	20	4	...	4	2	16	22
23	21	...	5	5	3	17	23
24	...	5	6	6	4	18	24
25	22	6	Eph. I	2 Ti. I	5	19	25
26	23	7	2	2	2 Pet. I	20	26
27	24	8	3	3	2	21	27
28	25	9	4	4	3	22	28
29	26	10	5	Tit. I	I Joh. I	—	29
30	27	11	6	2	2	—	30
31	—	12	—	3	3	—	31

The following days, for which no chapter is appointed in the above calendar, have the following Lessons :

March 1	Titus iii. 4-9.
March 7	Matthew iii.
March 8	Philippians ii. 5-11.
March 31	Acts iv. 1-12.
April 10	Deuteronomy xii. 1.
April 16	Acts vi. 1-viii. 2.
April 29	John i. 35-40.
May 29	Acts xii. 1, 2.
June 1	Daniel vii.
June 8	Luke xi. 27, 28.
June 27	John xix. 25-27.
July 27	John xiv. 1-14.
August 25	John i. 45-51.
September 1	Isaiah xl. 1-11.
September 8	Romans ii. 25-29.
September 24	John xiv. 1-7.
October 16	Acts ix 1-22.
October 23	Matthew ix. 9-13.
November 22	Acts xv. 13-21.
December 1	Matthew xiv. 1-12.
December 21	John xiv. 22-31.
January 20	Luke vi. 15.
February 18	Acts i. 15.
February 29	Hebrews i. 1-ii. 4.

The bishop concludes the Lesson by saying :

God bless his holy Word.

The First Lesson being ended, the following hymn is sung by the people, or read by the bishop.

 HE unembodied ones, the cherubim,
With never-silent hymns thee glorify ;
The six-winged living ones, the seraphim,
With never-ceasing songs thee magnify ;
Of angels and archangels, all the host
Thee with their cry thrice holy deify :

For thou wert first of all, O thou who art,
One with thy Son in coeternity ;
And as from thee proceeds thy Holy Ghost,
Thy Trinity appears in unity.

The Holy Virgin, mother ever blest,
And those who saw with eye and spake with tongue,
Of prophets and of martyrs all the choir,
And of thy saints redeemed the glorious throng,
All praise thee : we, the wretched sons of men,
Whom sins defile, and in whom lust is strong,
To thee we cry : O Lord, deliver us !
So may we join with angels in their song :

O Holy, Holy, Holy Trinity,
Our God in life, and in eternity.

*Here follows the Sermon, if there is to be one ; and
after it, a second Hymn from the Hymn-book.
Here also the Ordinances of Baptism, Ordination,
and Marriage may be administered, when it is
not expedient to administer them in the place
appointed for this purpose in the Sunday Service.*

Then begins the Litany, the bishop reading the invitations, and the people answering each invitation after a moment of silent prayer. The bishop says :



IN peace let us pray the Lord.

People. Lord, have mercy upon us.

Bishop. For the peace which is from above, and for the salvation of our souls, let us pray the Lord.

P. Lord, have mercy upon us.

B. For the peace of the whole world, the good estate of the holy churches of God, and the union of them all, let us pray the Lord.

P. Lord, have mercy upon us.

B. For our bishop (N), the honourable presbytery, the diaconate in Christ, and the whole clergy and people, let us pray the Lord.

P. Lord, have mercy upon us.

B. For our most pious and Christian kings, and all their court and army, let us pray the Lord.

P. Lord, have mercy upon us.

B. For this [holy] house, and for every city and province, and the faithful who dwell therein, let us pray the Lord.

P. Lord, have mercy upon us.

B. For temperate seasons, and the abundance of the fruits of the earth, and peaceful times, let us pray the Lord.

P. Lord, have mercy upon us.

B. For seafarers, and travellers on land, and for

the sick, and those who are in trouble, and the captive; for the deliverance of them all let us pray the Lord.

P. Lord, have mercy upon us.

B. That we may be delivered from all tribulation and necessity and the wrath of God, let us pray the Lord.

P. Lord, have mercy upon us.

B. For the forgiveness and remission of our sins and negligences, let us ask the Lord.

P. Lord, have mercy upon us.

B. For the good things needful to our souls, and for the salvation of the world, let us ask the Lord.

P. Lord, have mercy upon us.

B. That this whole day may be for us holy and pure, peaceful and without sin, let us ask the Lord.

P. Lord, have mercy upon us.

B. That an angel of peace, faithful guide, may keep our bodies and souls, let us ask the Lord.

P. Lord, have mercy upon us.

B. That the remainder of our lives may be spent in peace and repentance, let us ask the Lord.

P. Grant this, O Lord.

B. That the end of our lives may be Christian, without pain, without confusion, peaceful, and that we may have a good account to render before the dread tribunal of Christ, let us ask the Lord.

P. Grant this, O Lord.

B. Asking for the unity of faith, and the fellow-

ship of the Holy Spirit, let us commend ourselves and one another and all our lives to Christ our God.

P. To thee, O Lord.

B. For thou art good, and a Lover of mankind, O God, and to thee we render the glory; to the Father, and to the Son, and to the Holy Ghost: now and ever, world without end. Amen.



WE praise thee, we glorify thee, we bless thee, we give thanks unto thee, God of our fathers; because thou hast made the shades of the night to pass away, and hast enabled us again to see the light of the morning. And we beseech thee, of thy goodness, to have mercy upon us sinners, and, in thy great compassion, to accept our prayers; for in thee do we take our refuge, O merciful and almighty God. Cause the true sun of thy righteousness to rise upon our hearts; lighten our understanding; keep all our affections: so that, having walked in the way of thy commandments honestly as in the day, we may attain unto everlasting life (for with thee is the fountain of life), and be made worthy of thine inaccessible light. For thou art our God, and to thee we render the glory; to the Father, and to the Son, and to the Holy Ghost: now and ever, world without end. Amen.



THOU, who hast given us grace at this time with one accord to make our common supplications unto thee, and hast promised, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now

the petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.

REMIT, pardon, forgive, O God, our sins, voluntary and involuntary; of deed and of word, of knowledge and of ignorance; our sins of day and night, the sins of our thoughts and intentions. Forgive them all, for thou art good, and a Lover of mankind.

THE ORDER FOR
PUBLIC SERVICE ON SUNDAYS,
AND ON THOSE DAYS FOR WHICH PROPER
GOSPELS ARE APPOINTED.

In the beginning of the Service, the bishop and the people stand up, and the bishop reads one or more of the following sentences of the Holy Scriptures:



ACKNOWLEDGE my transgressions, and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him:

neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

The bishop then exhorts the people to repentance, saying:

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our

sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me :

A general Confession to be said by the whole congregation, after the bishop, all kneeling.



ALMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

Then the bishop kneels, and says the Lord's Prayer; the people also kneeling, and repeating it with him.



OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The following Prayer is then read by the bishop alone:



ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then all sit or stand, and a Psalm is sung by the people, or read by the bishop and people, according to the following table, which shows how the whole Psalter may be read in its order twice in a year, a Psalm every day, reckoning each one of the twenty-two parts of the cxix. Psalm as a whole Psalm. Before the singing of the Psalm, the bishop says:

Let us praise God in the words of the ——— Psalm [or of the cxix. Psalm, from the ——— to the ——— verse].

Days of the Month.	A TABLE For reading the Psalter twice in a Year. MARCH to AUGUST.						Days of the Month.
	March.	April.	May.	June.	July.	August.	
1	...	28	55	...	112	121	1
2	1	29	56	85	113	122	2
3	2	30	57	86	114	123	3
4	3	31	58	87	115	124	4
5	4	32	59	88	116	125	5
6	5	33	60	89	117	126	6
7	...	34	61	90	118	127	7
8	...	35	62	...	Aleph	128	8
9	6	36	63	91	Beth	129	9
10	7	...	64	92	Gimel	130	10
11	8	37	65	93	Dal.	131	11
12	9	38	66	94	He	132	12
13	10	39	67	95	Vau	133	13
14	11	40	68	96	Zain	134	14
15	12	41	69	97	Cheth	135	15
16	13	...	70	98	Teth	136	16
17	14	42	71	99	Jod	137	17
18	15	43	72	100	Caph	138	18
19	16	44	73	101	Lam.	139	19
20	17	45	74	102	Mem	140	20
21	18	46	75	103	Nun	141	21
22	19	47	76	104	Sam.	142	22
23	20	48	77	105	Ain	143	23
24	21	49	78	106	Pe	144	24
25	22	50	79	107	Tzad.	...	25
26	23	51	80	108	Koph	145	26
27	24	52	81	...	...	146	27
28	25	53	82	109	Resh	147	28
29	26	...	...	110	Schin	148	29
30	27	54	83	111	Tau	149	30
31	...	—	84	—	120	150	31

Days of the Month.	A TABLE For reading the Psalter twice in a Year. SEPTEMBER to FEBRUARY.						Days of the Month.
	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	
1	...	28	57	...	115	124	1
2	1	29	58	86	116	125	2
3	2	30	59	87	117	126	3
4	3	31	60	88	118	127	4
5	4	32	61	89	Aleph	128	5
6	5	33	62	90	Beth	129	6
7	6	34	63	91	Gimel	130	7
8	...	35	64	92	Dal.	131	8
9	7	36	65	93	He	132	9
10	8	37	66	94	Vau	133	10
11	9	38	67	95	Zain	134	11
12	10	39	68	96	Cheth	135	12
13	11	40	69	97	Teth	136	13
14	12	41	70	98	Jod	137	14
15	13	42	71	99	Caph	138	15
16	14	...	72	100	Lam.	139	16
17	15	43	73	101	Mem	140	17
18	16	44	74	102	Nun	...	18
19	17	45	75	103	Sam.	141	19
20	18	46	76	104	...	142	20
21	19	47	77	...	Ain	143	21
22	20	48	...	105	Pe	144	22
23	21	...	78	106	Tzad.	145	23
24	...	49	79	107	Koph	146	24
25	22	50	80	108	Resh	147	25
26	23	51	81	109	Schin	148	26
27	24	52	82	110	Tau	149	27
28	25	53	83	111	120	150	28
29	26	54	84	112	121	—	29
30	27	55	85	113	122	—	30
31	—	56	—	114	123	—	31

The following Doxology is always sung or said at the end of a Psalm :

GLORY be to the Father, and to the Son, and to the Holy Ghost : now and ever, world without end. Amen.

On days for which no Psalm is appointed, the following Anthem of the Eastern Church is used instead :

Holy God, Holy and Mighty, Holy and Immortal :
Have mercy upon us.

After the Psalm or Anthem, the bishop reads the Ten Commandments, saying :



OD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage : thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy

God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

LORD, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then the bishop reads one or two portions of the Holy Scriptures ; and that at his choice, except on the following days, for which proper Epistles or Lessons, and Gospels are appointed :

SUNDAY BEFORE EASTER.

Matthew xxi. 1-9, and Matthew xxvi. 6-16.

THURSDAY BEFORE EASTER.

Corinthians x. 1-17, and Matthew xxvi. 17-30.

GOOD FRIDAY (FAST DAY).

Joel iii. 1-18, and Matthew xxvi. 31-xxvii. 61.

EASTER EVE.

Galatians iii. 23-iv. 11, and Matthew xxvii. 62-66.

EASTER SUNDAY.

Colossians ii. 4-iii. 17, and Matthew xxviii. 1-10.

ASCENSION DAY.

Acts i. 1-14, and Matthew xxviii. 16-20.

WHIT SUNDAY.

Acts ii., and John xv. 23-xvi. 15.

After which, the bishop gives notice to the people of all that they have to know about the Order of the Church, and especially what is to take place during the day, or the following week, and the following Sunday; such as Baptisms, Ordinations, Marriages, Excommunications, Fast Days, and special meetings for the Lord's Supper, or other purpose.

And if there is to be a Baptism, or Ordination, or Marriage, it is most proper that it should take place at this moment, in presence of the Church canonically assembled.

If a Baptism has taken place, the Creed of Nicæa and Constantinople, having been recited during its celebration, needs not be repeated. But if there has been no Baptism, the bishop reads the Creed, saying:



BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; Light of light, very God of very God, begotten, not made, being of one essence with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried; and the third day he rose again, according to the Scriptures; and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father; who, with the Father and the Son together, is worshiped and glorified; who spake by the Prophets. And one Holy Catholick and Apostolic Church. I acknowledge one Baptism for the Remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

After the Creed comes the Sermon, or, if no bishop be present, a reading from some useful and religious book.

The bishop then reads one or more of the following sentences:

BLESSED be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalm xli.*

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v.*

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets. *St. Matt. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *St. Matt. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a

great matter if we shall reap your worldly things?
1 Cor. ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.
Heb. vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii.*

While these sentences are in reading, the deacons, or other fit persons, receive the alms of the people on a basin convenient for that purpose.

After the collection, the bishop and people stand up, and the bishop says:

Let us pray for the whole state of Christ's Church militant here in earth.



ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and the hope of glory. And we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy

Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy servant VICTORIA our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then the people sing, or the bishop reads, the following:



GLORY be to God on high, and in earth
peace : good will towards men.

We praise thee, we bless thee, we
worship thee, we glorify thee,
We give thanks unto thee, for thy great glory :
O Lord, O King, O Heavenly, O God, O
Father, O Almighty ;
O Lord, O Only-begotten, O Jesu Christ ;
And O Holy Spirit.



OLORD, O God, O Lamb of God, O Son
of the Father :

Thou who takest away the sin of the
world, have mercy upon us ;
Thou who takest away the sin of the world,
receive our prayer ;
Thou who sittest at the right hand of the Father,
have mercy upon us :

For thou alone art holy, thou alone art Lord,
O Jesu Christ,
To the glory of God the Father.
Amen.

Then the bishop dismisses the people, saying :

THE peace of God, which passeth all understand-
ing, keep your hearts and minds in the knowledge
and love of God, and of his Son Jesus Christ our
Lord. Amen.

*And if the Sunday Prayer has to be read by another
person than a bishop, instead of "your hearts and
minds," he says, "our hearts and minds."*

THE DAILY PRAISE;
OR, THE
PRAYER OF THE MIDDLE OF THE DAY,
ON DAYS ON WHICH THE SUNDAY SERVICE IS
NOT USED.

Bishop. O LORD, open, thou our lips.

People. And our mouths shall shew forth thy
praise.

B. O God, make speed to save us.

P. O Lord, make haste to help us.

B. Glory be to the Father, and to the Son, and
to the Holy Ghost.

P. Now and ever, world without end. Amen.

B. Praise ye the Lord.

P. The Lord's name be praised.

*Then is sung or read the Psalm of the day, according
to the table found in the Sunday Service.*

After the Psalm, the following Doxology is sung:

GLORY be to the Father, and to the Son, and to
the Holy Ghost: now and ever, world without end.
Amen.

*On days for which no Psalm is appointed, the
following Anthem of the Eastern Church is used
instead:*

Holy God, Holy and Mighty, Holy and Immortal :
Have mercy upon us.

*Here follows the Sermon, if there is to be one.
Here, also, the ordinances of Baptism, Ordination,
and Marriage may be administered, when it is
not expedient to administer them in the place
appointed for that purpose in the Sunday Service.*

Then follows the Te Deum :



WE praise thee, O God : we acknowledge
thee to be the Lord.

All the earth doth worship thee : the
Father everlasting.

To thee all Angels cry aloud : the Heavens, and
all the Powers therein.

To thee Cherubin, and Seraphin : continually do
cry,

Holy, Holy, Holy : Lord God of Sabaoth ;
Heaven and earth are full of the Majesty : of thy
Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth
acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.



THOU art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

Bishop. O Lord, save thy people :

People. And bless thine heritage.

B. Govern them :

P. And lift them up for ever.

B. Day by day :

P. We magnify thee ;

B. And we worship thy Name :

P. Ever world without end.

B. Vouchsafe, O Lord :

P. To keep us this day without sin.

B. O Lord, have mercy upon us :

P. Have mercy upon us.

B. O Lord, let thy mercy lighten upon us :

P. As our trust is in thee.

B. O Lord, in thee have I trusted :

P. Let me never be confounded.

The bishop then reads the following Prayer :



AT eve, and in the morning, and in the middle of the day, we laud, we bless, we thank thee. And we beseech thee, O Lord of all, cause our prayer to ascend as incense in thy presence. And do not let our hearts be turned away to words or thoughts of wickedness. But preserve us from all them that hunt after our souls. For towards thee, O Lord, O Lord, are our eyes turned, and in thee have we hoped. Make us not ashamed, O thou our God. For to thee is due all glory, honour, and adoration : to the Father and to the Son and to the Holy Ghost ; now and ever, world without end. Amen.

THE ORDER FOR THE ADMINISTRATION OF BAPTISM.

Before the administration of Baptism, there ought to be prepared in the Church a font filled with water, of a temperature convenient to the human body. And if the person to be baptised be of riper years, he proceeds towards the bishop, and the bishop says:

WHAT dost thou ask from the Church of God?

The person to be baptised answers:
Baptism.

The bishop says:

Let us pray the Lord.



THOU who art, Lord God, who didst make man after thine own image and resemblance, and who didst give him the power of everlasting life; who, when he fell through sin, didst not overlook him, but didst prepare the salvation of the world through the incarnation of Christ; Thou, O Lord, having redeemed this thy creature from the bondage of the enemy, receive *him* [*her*] into thy heavenly kingdom. Open the eyes of *his* understanding, so that the light of thy Gospel may shine in it. Give charge concerning *him* to angels of light, to deliver *him*

from all the snares of the adversary, from all evil accident, from the demon of the middle of the day, from all wicked illusions. Expel from *him* every evil and impure spirit concealed in *his* heart, and lurking privily in it: the spirit of error; the spirit of wickedness; the spirit of covetousness and of all idolatry; the spirit of lying, and of all uncleanness which worketh according to the doctrine of the devil. And make *him* a reasonable sheep in the fold of thy Christ, an honoured member of thy Church, a child and heir of thy kingdom; so that, having had *his* conversation according to thy commandments, having kept the seal unbroken, and preserved the garment without spot, *he* may obtain the happiness of the saints in thy glory. By the grace and compassion of thy only-begotten Son, and his love to mankind, with whom, and thy all-holy and good and vivifying Spirit, thou art blessed, now and ever, world without end. Amen.

Then the bishop asks the candidate the following questions, the candidate answering each question:

Q. Dost thou renounce the devil?

A. I do.

Q. And all his angels?

A. I do.

Q. And all his deceit?

A. I do.

Q. And all his service?

A. I do.

Q. And all his works?

A. I do.

Q. Dost thou take side with Christ?

A. I do.

Q. And dost thou believe in him?

A. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; Light of light, very God of very God, begotten, not made, being of one essence with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father; who, with the Father and the Son together, is worshiped and glorified; who spake by the Prophets. And one Holy Catholick and Apostolic Church. I acknowledge one Baptism for the Remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

The bishop says:

BLESSED be God, who willeth that all men should

be saved, and come to the knowledge of the truth : now and ever, world without end. Amen.

Then the person to be baptised enters into the water, and the bishop plunges him into it three times, once at the mention of each Person of the Blessed Trinity, saying :

THE servant of God (N) is baptised in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the baptised person comes up out of the water, and the bishop lays both his hands on the head of the baptised person, saying :



LORD our God, call this thy servant to thy holy light, and make *him* [*her*] worthy of this great grace of thy holy baptism. Remove from *him* all that is old, and renew *him* unto life eternal. Fill *him* with the power of thy Holy Spirit, uniting *him* to Christ, so that *he* may henceforth no more be a child of the flesh, but of thy spiritual kingdom. Through the good will and grace of thy only-begotten Son ; with whom, and with thy most holy and good and vivifying Spirit, thou art blessed now and ever, world without end. Amen.

And if the person to be baptised be a babe, the answers are given by his father or mother, or by the person who holds authority over him.

THE ORDINATION
OF
DEACONS OR MINISTERS.

Two elders or deacons proceed towards the bishop with the person to be ordained a deacon, and present him to the bishop, one of them saying :

REVEREND Father, the Church of God, our holy mother, requests you to promote the servant of God (N) to the order of deacon.

The bishop says :



DEACON ought to take care of the poor ; to administer the property of the Church ; and to perform those duties generally which do not exclusively belong to a higher office. Do you therefore testify that the servant of God (N) is worthy of this important charge ?

All persons present answer :

We do.

The bishop says :

In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the bishop lays his hands upon the head of the person ordained, saying :



HE divine grace, ever healing that which is infirm, and supplying the defects of that which is imperfect, promotes the servant of God (N) to the order of deacon. Let us therefore pray for him, that the grace of the All-Holy Spirit may come upon him. Let us pray the Lord.

The bishop then offers the following Prayer, his hands still remaining upon the head of the person ordained :



GOD our Saviour, who, by the unerring voice of thy inspiration, didst suggest to thy apostles the institution of the diaconate; and who didst select the first of that order as the leader of thy martyrs, fulfilling in him, in some manner, the words of thy Gospel: He who would be the first among you, let him be your minister: Thou, O Lord of all, through the influence of thy holy and life-giving Spirit, fill with all faith, and love, and power, and holiness, this thy servant, whom thou hast vouchsafed to allow humbly to enter the office of a deacon; For it is not through the laying on of my hands, but through the visitation of thy rich mercy, that grace is given to those

whom thou makest worthy of serving thee. Grant that, being made free from all sin, he may stand before thee without blame in the dreadful day of thy judgment, and may receive the reward which thou hast faithfully promised. For thou art our God, and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, world without end. Amen.

Then every one of the deacons who are present gives the newly ordained deacon the kiss of brotherhood, saying:

Welcome!

THE ORDINATION
OF
PRESBYTERS OR ELDERS.

Two elders or deacons proceed towards the bishop with the person to be ordained an elder, and present him to the bishop, one of them saying:

REVEREND Father, the Church of God, our holy mother, requests you to promote the servant of God (N) to the office of elder.

The bishop says:

Do you testify that he is worthy?

All persons present answer:

We do.

The bishop says:

In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the bishop lays his hands upon the head of the person ordained, saying:



HE divine grace, ever healing that which is infirm, and supplying the defects of that which is imperfect, promotes the servant of God (N) to the order of Presbyter. Let us therefore pray for him, that the grace of the

Spirit of all holiness may come upon him. Let us pray the Lord.



OD, without cause and without end, who art incomparably the Eldest of all; who hast, however, honoured with the name of Elders those who are deemed worthy to dispense, in this rank and order, the holy things which belong to thy word of truth; Thou, O Lord of all, grant to this our brother, whom thou hast been pleased to promote through me, that in blameless life and incorruptible faith he may hold this great grace of thy holy Spirit. Show in him a perfect servant of thine, pleasing thee in all things; and make his conversation worthy of this great and most sacred dignity, to which he was foreordained by thy counsel and is raised by thy power. For thine is the dominion, and to thee belongeth the kingdom, the power, and the glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, world without end. Amen.

Then every one of the presbyters present gives the newly ordained presbyter the kiss of brotherhood, saying:

Welcome!

THE ORDINATION
OF
BISHOPS OR OVERSEERS.

It is the ancient custom in all the Churches, that the ordination of a bishop, being a matter of so great importance, should not be performed by one bishop only, except in cases of necessity. Two elders or deacons having proceeded, with the person to be ordained a bishop, towards the bishops assembled to ordain him, one of those elders or deacons says :

REVEREND Fathers, the Church of God (N), our holy mother, requests you to promote the servant of God (N) to the order of bishop.

One of the bishops says :



BISHOP ought to teach ; to baptise ; to administer the Lord's Supper ; to lead the public prayers ; to bless ; to govern ; to bind and to loose ; to ordain deacons, elders, and bishops. Do you therefore testify that the servant of God (N) is worthy of this great office ?

All persons present answer :

We do.

The bishop says :

In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the bishops lay their hands upon his head, one of the bishops saying :

THIS divine grace, ever healing that which is infirm, and supplying the defects of that which is imperfect, promotes the servant of God (N) to the office of a bishop. Let us therefore pray for him, that the grace of the All-Holy Spirit may come upon him. Let us pray the Lord.

OR LORD our God, who through thy honoured servant the Apostle Paul hast taught us to acknowledge orders and degrees which thou hast established for the ministering and dispensation of thy sacred and pure mysteries before thy holy altar; thou who gavest some to be Apostles, and some Prophets, and some Evangelists, and some pastors and doctors, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, until we all meet in the unity of the faith and of the knowledge of the Son of God, in the fulness of manhood, in the full-grown measure of the plenitude of Christ; Thou, O Lord of all, look upon this thy servant, whom the suffrage of thy Church has deemed worthy to receive from the hands of me, a sinner, and from those of my colleagues and fellow-bishops here present, the dignity of an overseer of

holy things, the heavy yoke of the responsibility of an evangelist. Strengthen him as thou didst strengthen thy holy Apostles and Prophets. Anoint him as thou didst anoint the kings. Sanctify him as thou didst sanctify high-priests. Make his ministry blameless. Adorn him with all honesty. May we see in him a guide of the blind; a light of those who are in darkness; a teacher of the ignorant; a luminary to lighten the world. Grant him to become an imitator of the true Shepherd, giving his life for his sheep. So that, having done his duty to the souls intrusted to him during the present life, he may stand before thy tribunal without confusion, and receive the great reward which thou hast prepared for those who have contended earnestly for thy Gospel. For thine it is to have mercy and to save, O God, and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, world without end. Amen.

Then every one of the bishops present gives the newly ordained bishop the kiss of brotherly fellowship, saying:

Welcome!

THE SOLEMNISATION OF MATRIMONY.

The persons to be married present themselves before the bishop, the bridegroom standing by the right hand of the bride. The bishop says:

WHAT do you desire?

The bridegroom and the bride answer:

The blessing of God, and the prayers of his Church.

The bishop says:

Let us pray the Lord.



LORD our God, who hast betrothed unto thyself from among the nations thy Church as a chaste virgin, bless these thy servants, and direct them into every work that is best. For thou art merciful, and a lover of mankind, O God, and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, world without end. Amen.

The bishop then asks the bridegroom and bride:

Is it your wish to be joined together in matrimony?

The bridegroom answers:

In holy matrimony.

The bishop then takes the right hand of the bridegroom, and says to him :



DOST thou take this woman for thy wedded wife, to live together after God's ordinance in the holy estate of matrimony ; and wilt thou love her, comfort her, honour, and keep her, in sickness and in health, and, forsaking all other, keep thee only unto her so long as ye both shall live ?

The bridegroom answers :

Yes.

The bishop takes the right hand of the bride, and says to her :



DOST thou take this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony ? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health, and, forsaking all other, keep thee only unto him till death doth you part ?

The bride answers :

Yes.

The bishop then joins the right hands of the bridegroom and bride, and says to the congregation :

Are you witnesses ?

The congregation answers :

We are.

The bishop says :

AND I am witness that (M) and (N) have become husband and wife in the presence of God Most High, and in the presence of his Church. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The bishop then lays his right hand on the head of the bridegroom, and his left hand on the head of the bride, and says :

Let us pray the Lord.

GOD Most Holy, Creator of all things, who out of thy love to mankind didst take the rib of Adam, the first forefather, and didst fashion it into a woman, and didst bless both of them, saying : Increase and multiply, and fill the earth, and have dominion over it ; Thou who didst, by the holy union of marriage, make both of them one being : and for this cause shall a man leave his father and mother and cleave to his wife ; and both of them shall be one body, for what God hath joined, man shall not put asunder : Thou who didst bless thy servant Abraham, and didst open the womb of Sarah, and didst appoint him a father to many nations ; Thou who gavest Rebecca to Isaac, and didst bless her posterity ; Thou who madest the soul of Jacob cleave to that of Rachel, and didst raise up from him the twelve patriarchs ; Thou who didst unite Joseph with Asenath, and gavest unto them for the fruit of their womb Ephraim

and Manasseh ; Thou who didst receive the prayer of Zacharias and Elizabeth, and gavest to them the Forerunner for a son ; Thou who, from the root of Jesse, didst produce in the flesh the ever-blessed Virgin Mary, of whom thy only-begotten Son was incarnate, and born for the salvation of mankind ; He who was present in Cana of Galilee, and there blessed the wedding-feast, so as to make it manifest that lawful marriage is according to thy will : Thou, O Lord most holy, receive from us, thy servants, these our supplications, and be here protecting us by thine invisible presence as thou wert present there ; and bless this marriage ; and give to both these thy servants a quiet life, and to see long days in chastity and love to one another. Bind them together with the tie of peace ; give them a lasting posterity ; bless them in their children ; grant them that crown of glory which never fadeth ; enable them to see the sons of their sons ; keep their nuptial chamber safe from all evil. Give them of the dew of heaven above, and of the fatness of the earth below ; fill their dwellings with corn, and wine, and oil, and all good things, that they may give to the needy of what they possess. And grant to them and to all present the means of salvation. For thou art a merciful God, and a Lover of mankind ; and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit : now and ever, world without end. Amen.

THE LITURGY OF THE LORD'S SUPPER,

ACCORDING TO SAINT BASIL.

TO BE USED ON SUNDAYS.

It is proper that the Lord's Supper be administered at least every Sunday. Before the administration, there should be prepared in the Church a table covered with a clean white linen cloth, upon which table is placed a plate with a loaf of ordinary bread, and a cup of wine. The communicants stand before the table, and the bishop behind it, the face of the bishop being turned towards the communicants, and the faces of the communicants towards the bishop. The bishop says:

LET us lift up our hearts.

The people answer:

We lift them up unto the Lord.

The bishop says:

Let us give thanks unto the Lord.

The people answer:

It is meet and right so to do.

The bishop says:



THOU who art, Lord God, Father Almighty, adorable ; it is meet and right, and due to the majesty of thy holiness, that we should praise thee, bless thee, worship thee, give thanks unto thee, glorify thee, the only true God ; and offer unto thee, with contrite hearts and a spirit of humility, this our reasonable service. For thou art he who gavest us the knowledge of thy truth. But who is able to set forth thy mighty works, to make all thy praises heard, or to tell all thy wonders in all time, O Ruler of all, Lord of heaven and earth, and of every creature visible and invisible ? Thou sittest upon the throne of glory, and seest the uttermost depth of all things ; without beginning, invisible, incomprehensible, unspeakable, unchangeable ; Father of our Lord Jesus Christ, the great God and Saviour, in whom we hope : who is the image of thy goodness, thy perfect impress, manifesting in himself thee his Father ; Living Reason, true God before all eternity, Wisdom, Life, Sanctification, Power, true Light ; through whom the Holy Spirit was manifested : the Spirit of truth, the gift of adoption, the earnest of the future inheritance ; the first-fruit of blessings to come ; the life-giving power ; the source of holiness ; through whom the whole creation, rational and intellectual, is enabled to worship thee, and to raise towards thee the everlasting hymn of glory. For all things serve thee. The Angels praise thee, and the Archangels ; the Thrones and Dominations, and Principalities, and Powers. Around thee stand the seraphim, each having wings ; with two they veil their faces, and with

two their feet, and with two they fly: and they cry to each other with unceasing tongues, with never-silent praises, singing the triumphal hymn, raising their voices, and shouting aloud, and saying: Holy, Holy, Holy, Lord God of Sabaoth: Heaven and earth are full of thy glory. With these blessed powers, O Lord, Lover of mankind, we sinners also cry and say: Holy art thou indeed, and most holy, and there is no measure of the majesty of thy glory; and holy art thou in all thy works; for in true righteousness and judgment hast thou done all things for us. For, having formed man from the dust of the earth, and having honoured him, O God, with thine own image, thou didst place him in the Paradise of happiness, promising to him an immortality of life, and the enjoyment of everlasting joys, if he kept thy Commandments. But when he had disobeyed thee, the true God, his Creator, and had been led astray by the deceit of the serpent, and had found death in his own sins, thou didst banish him in thy just judgment, O God, from Paradise into this world, and madest him return into the earth from which he had been taken, ordering for him a salvation through a new birth, that which is in thy Christ. For thou didst not reject for ever, O God, thy creature which thou hadst formed; nor didst thou forget the work of thy hands. But thou didst visit him in many ways through thy merciful compassion; thou didst send prophets; thou wroughtest mighty works through thy saints which pleased thee in each generation. Thou spakest unto us

by the mouth of thy servants the prophets, announcing to us the salvation to come. Thou gavest a law for help. Thou appointedst Angels as keepers. And, when the fulness of times was come, thou spakest unto us through thy very Son, by whom also thou madest the worlds. Who, being the brightness of thy glory, and the expression of thy substance, upholding all things by the word of his power, did not deem it a usurpation to be the same as thou, his God and Father. But, being God before all worlds, he appeared upon earth, and dwelt amongst men; and, being incarnate of a holy Virgin, he made himself of no reputation, taking the form of a servant, being made partaker of the form of the body of our humiliation, in order to make us partakers of the form of the image of his glory. For as by a man sin entered into this world, and death by sin, it pleased thy only-begotten Son, who is in thy bosom, O God and Father, to be born of a woman, made under the law, and to condemn sin in his own flesh, so that those who died in Adam should be made alive in him, thy Christ. And having conversed in this world, he gave himself as a ransom to death, by whom we were detained, being sold under iniquity. And having through the cross descended into hell, in order to fulfil all things in himself, he loosed the pangs of death. And having risen the third day, having opened in flesh the resurrection from the dead (for it was impossible that the Prince of Life should be held by corruption), he became the first-fruit of them that slept, the first-born from the dead, so

that he should be by all means first in all things. And, having ascended into heaven, he sat at the right hand of thy Majesty in the highest. Having given ordinances of salvation, he brought us back from the deceit of idols, he led us to the knowledge of thee, the true God and Father, he purified us in water, he sanctified us through the Holy Spirit; having purchased us to himself as a favourite people, a royal priesthood, a holy nation. Who also will come again to render to every one according to his works. But he left to us memorials of his saving sufferings in those rites which we are now about to celebrate according to his commands. For when he was ready to go to his voluntary, and ever-memorable, and life-giving death, in the night in which he gave himself up for the life of the world, having taken bread, and blessed, and broken it, he gave it to his Disciples, saying: Take, eat, this is my body which is broken for you. Do this in remembrance of me. Likewise, also, he took the cup filled with the juice of the vine, and having given thanks, gave it to his Disciples, saying: Drink ye all of it. For this is my blood, of the New Testament, which is shed for you and for many for the remission of sins. Do this in remembrance of me. Remembering, therefore, his saving sufferings, his life-giving cross, his grave, his rising the third day from the dead, his ascending into heaven, his sitting at thy right hand, and his second and glorious coming, we offer unto thee, in all things and by all means, from what is thine, that which is

thine; and, having placed here the emblems of the holy body and blood of thy Christ, we pray thee and beseech thee, O Holy of Holies, that thy Holy Spirit may, by the gracious pleasure of thy goodness, come upon us, and upon these gifts of thine, and bless them and sanctify them. And as for us, partakers of one bread and one cup, unite us to one another in the communion of one Holy Spirit, and make us partake of the holy body and blood of thy Christ, not for judgment and condemnation to any of us, but in order that we may find mercy and grace, with all the Saints who have pleased thee since the world began: with the Forefathers, the Fathers, the Patriarchs, the Prophets, the Apostles, the Preachers, the Evangelists, the Martyrs, the Confessors, the Teachers; and with every righteous spirit which, through faith, was made perfect. We also pray thee, remember, O Lord, thy holy Catholic and Apostolic Church, which is from one end of the earth to the other; and give peace to her, whom thou hast purchased with the precious blood of thy Christ, and establish this thy holy house to the end of the world. Remember, O Lord, all the episcopate of the orthodox, who rightly divide the bread of thy Word of truth. Remember, O Lord, according to the multitude of thy compassions, my own unworthiness. Forgive me every fault, voluntary and involuntary; and do not, on account of my sins, withhold the grace of thy Holy Spirit from these thy gifts. Remember, O Lord, the Presbytery, the Christian Diaconate; and

let none of us be confounded who surround thy holy altar. Remember, O Lord, those who bring fruits and do good works in thy holy Churches, and who remember the poor. Recompense them with thy rich and heavenly gifts. Render to them, instead of earthly things, the heavenly; instead of temporal, the eternal; instead of corruptible, the incorruptible. Remember, Lord, those who are in flight, concealed in wildernesses, and mountains, and dens, and in caves of the earth. Remember, Lord, those who spend their lives in labour, and patience, and piety, and an honest conduct. Remember, Lord, our most pious and most faithful kings, whom thou hast deemed right to make to reign upon the earth. With the helmet of truth, with the crown of thy good pleasure, endue them, O Lord. Cover their heads in the day of battle; strengthen their arm; exalt their right hand; establish their kingdom; subject to them the barbarous nations who delight in wars. Give them a deep peace that none can take away. Speak in their hearts for the good of thy Church, and of all thy people, so that in their calm we may lead a quiet and peaceful life in all godliness and honesty. Remember, Lord, every magistracy and authority, and our brethren who are in the government, and the whole army. Deliver, Lord, this city, and every city and province, from famine, and pestilence, and earthquake, and inundation, and fire, and sword, and foreign invasion, and civil war. Remember, Lord, all the people present, and those who are absent for a reasonable cause; and have

mercy upon them and upon us according to the multitude of thy mercies. Fill their stores with every good thing; keep their families in peace and concord. Bring up the little ones; teach the young; strengthen the old; comfort the disheartened; gather those who are scattered; bring back those who have gone astray, and join them again to thy holy Catholic and Apostolic Church; set free those who are troubled by unclean spirits; fare with the seafarers; travel with the travellers on land; take care of the widows; protect the orphans; deliver the captive; heal the sick. Remember, O Lord, those who are in litigation, or exile, or in any tribulation, or necessity, or danger; and all those who are in need of thy great compassions; and those who love us or hate us; and those who have given us charge, unworthy as we are, to pray for them; those, also, whom we have omitted to mention through ignorance, or forgetfulness, or because their names are many, do thou, O Lord, remember them, who knowest the age and occupation of every one, who knowest every one from his mother's womb. For thou, O Lord, art the Help of the helpless; the Hope of the hopeless; the Saviour of those who are in tempest; the Harbour of the seafarers; the Physician of the sick. Be thou all to all, who knowest each heart and its request, each house and its need. Keep the righteous in righteousness. Make the wicked good through thy goodness. Visit us in thy kindness; manifest thyself unto us in thy loving-kindness. Grant us temperate and favourable seasons; give

showers to the earth, that it may yield its increase. Bless the crown of the year of thy goodness. Appease the dissensions of the Churches. Repress the tumults of nations. Soon bring to naught the risings of heresies, through the power of thy Holy Spirit. Receive us all into thy kingdom, showing us to be children of the day, and sons of light. Grant us thy peace and thy love, O Lord our God, for thou alone hast given us all things. And vouchsafe to enable us, O Lord, with boldness, not to our condemnation, to dare to call thee, the Heavenly God, Father, and to say :



OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The communicants then sit down, if there be accommodation for it; but the bishop remains standing. The bishop says :

The holy things to those who are holy !

God, be merciful to me, a sinner !

The bishop then takes the bread, and blesses it, saying :

Blessed be God !

The bishop then breaks the bread, saying :

Christ says: Take, eat, this is my body which is broken for you. Do this in remembrance of me.

The bishop then, with great reverence and solemnity, distributes the bread to the communicants. And if there be one or more deacons present, they help him in the distribution. The bishop communicates last of all, as the Servant of the Servants of God. All having partaken of the bread, the bishop and people remain engaged in silent prayer for some time; after which,

The bishop takes the cup, and gives thanks, saying:
Thanks be given unto God!

The bishop, bearing the cup in his hands, says:

Christ says: Drink ye all of this, for this is my blood of the new Covenant, which is shed for you and for many for the remission of sins. Do this in remembrance of me.

The bishop then gives the cup to those who have already partaken of the bread, and partakes of it last of all. And if there be a deacon or deacons present, they help the bishop in letting the cup go round. All having communicated, the bishop and people remain engaged in silent prayer for a few minutes, after which the bishop says:



WE give thanks unto thee, O Lord our God, for this participation of thy holy, pure, immortal, and heavenly mysteries, which thou hast given unto us for the good of our bodies and souls. Thou, O Ruler of all, grant

that this partaking of the holy body and blood of thy Christ may produce in us faith which maketh not ashamed; unfeigned love; fulness of wisdom; the healing of the body and soul; the turning unto flight of every spiritual enemy; steadfastness in thy commandments; and an acceptable answer before the terrible judgment-seat of thy Christ. For thou art our sanctification, and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, world without end. Amen.

The communicants then stand up, if they were sitting, and the people sing, or the bishop says:



LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

GLORY be to the Father, and to the Son, and to the Holy Ghost: now and ever, world without end. Amen.

The bishop then raises his hands, and dismisses the people with the blessing, saying:

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

THE LITURGY OF
THE LORD'S SUPPER,
ACCORDING TO SAINT JOHN CHRYSOSTOM.
TO BE USED ON WEEK-DAYS.

*Every thing having been prepared as it is explained
in the beginning of the Liturgy of St. Basil, the
bishop says :*

LET us lift up our hearts.

People. We lift them up unto the Lord.

Bishop. Let us give thanks unto the Lord.

People. It is meet and right so to do.

The bishop says :

 **T**is meet and right to praise thee, to bless thee, to laud thee, to give thanks unto thee, in all places of thy dominion ; for thou art the God ineffable, inscrutable, invisible, incomprehensible, being always, being the same ; thou, and thine only-begotten Son, and thy Holy Spirit. From nothing thou hast brought us into being ; and when we were fallen thou didst raise us again, and thou hast left nothing undone until thou hast brought us back to heaven, and hast granted unto us thy kingdom to come. For all these things we give thanks unto thee, and unto thine only-begotten Son,

and to thy Holy Spirit, for all thy blessings that we know and that we know not; for all benefits that we have received, both manifest and unseen. We also give thanks unto thee for this service, which thou hast vouchsafed to accept at our hands, though there stand in thy presence thousands of archangels, and tens of thousands of angels, the cherubim and the seraphim, having six wings, being full of eyes, flying on high, singing, crying, shouting the triumphant hymn, and saying: Holy, Holy, Holy, Lord God of Sabaoth: Heaven and earth are full of thy glory. With these blessed powers we also, O Lord, Lover of mankind, cry and sing: Holy art thou, and all holy, thou and thine only-begotten Son, and thy Holy Spirit. Holy art thou, and all holy, and magnificent is thy glory, thou who hast so loved thy world as to give thine only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Who, having come and finished his work on earth concerning us, in the night in which he was betrayed (or, more truly, delivered up himself for the life of the world), having taken bread in his holy and immaculate hands, having given thanks, blessed, sanctified, and broken it, gave it to his holy Disciples and Apostles, saying: Take, eat, this is my body which is broken for you. Having also taken the cup, and given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the New Testament, which is shed for many for the remission of sins. Do this in remembrance of me. We, there-

fore, remembering this salutary command, and all that was done for us: the cross; the grave; the third day's resurrection; the ascension into heaven; the sitting at the right hand; the second and glorious coming; offering unto thee in all things, and by all means, from what is thine, that which is thine, we also offer unto thee this reasonable and unblooded worship; and we pray and beseech and implore, send thy Holy Spirit upon us, and upon these thy gifts now before us, so that they may be, to the partakers of them, for the purification of the soul; for the remission of sins; for the communion of the Holy Spirit; for the fulfilment of the kingdom of heaven; and for nearness of access to thee: not for judgment or condemnation. Also, we beseech thee, remember, O Lord, the whole episcopate of the orthodox, who rightly divide the word of truth; the whole Presbytery; the Diaconate in Christ; and every sacred order. Also, we offer unto thee this intellectual worship for the whole universe; for the holy Catholic and Apostolic Church; for those who lead a pure and honest life; for our most faithful and Christian kings, and their whole household and army: make, O Lord, their reign peaceful, that we, also, in their calm may lead a quiet and tranquil life in all piety and honesty. Remember, O Lord, this place of our abode, and every city or land, and the faithful who dwell in them. Remember, O Lord, those who are on the sea; those who travel by land; the sick; the afflicted; the captives; and be their Saviour. Remember, O

Lord, those who bear fruits, and do good works in thy holy Churches, and who are mindful of the poor. And upon us all send thy mercies, and make us worthy, O Lord, with the confidence of sons, without condemnation, to call thee, the Heavenly God, Father, saying :



OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The communicants then sit down, if there be accommodation for it; but the bishop remains standing. The bishop says :

The holy things to those who are holy !

God, be merciful to me, a sinner !

The bishop then takes the bread, and blesses it, saying :

Blessed be God in his gifts !

The bishop then breaks the bread, saying :

Christ says : Take, eat, this is my body which is broken for you. Do this in remembrance of me.

The bishop then, with great reverence and solemnity, distributes the bread to the communicants. And if there be one or more deacons present, they help him in the distribution. The bishop communicates last of all, as the Servant of the Servants of God. All having partaken of the bread, the bishop and people remain engaged in silent prayer for some time; after which,

The bishop takes the cup, and gives thanks, saying :

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

The bishop, bearing the cup in his hands, says :

Christ says : Drink ye all of this, for this is my blood of the New Testament, that is shed for many for the remission of sins. Do this in remembrance of me.

The bishop then gives the cup to those who have already partaken of the bread, and partakes of it last of all. And if there be a deacon or deacons present, they help the bishop in letting the cup go round. All having communicated, the bishop and people remain engaged in silent prayer for a few minutes, after which the bishop says :



WE thank thee, O Lord, Lover of mankind, Benefactor of our souls, because thou hast vouchsafed this day to make us partakers of thy heavenly and immortal mysteries. Make plain our way before us ; strengthen us all in

thy fear ; guard our life ; make our footsteps sure ; for thou art our sanctification ; and to thee do we give glory : to the Father, to the Son, and to the Holy Spirit ; now and always, world without end. Amen.

The communicants then stand up, if they were sitting, and the people sing, or the bishop says :



THANK thee, O Father : Lord of heaven and earth ;

Because thou hast hid these things from the wise and prudent : and hast revealed them unto babes.

Even so, Father : for so it seemed good in thy sight.

GLORY be to the Father, and to the Son, and to the Holy Ghost : now and ever, world without end. Amen.

The bishop then raises his hands, and dismisses the people with the blessing, saying :

THE grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all evermore. Amen.

THE BURIAL OF THE DEAD.

The brethren meet at the appointed hour at the house of the deceased, and the bishop reads the following verses, some of them in the house of the deceased, and some whenever the hearse happens to stop on the way, or else over the grave itself:



AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God : whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

We brought nothing into this world, and it is certain we can carry nothing out. *1 Tim. vi. 7.*

The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. *Job i. 21.*

Here may be sung or read the xxxix. or xc. Psalm, or both.

Then may follow a Lesson taken out of the xv. chapter of the 1st Epistle to the Corinthians, beginning at the 20th verse.

The following is to be said after the body has been brought to the grave :

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

IN the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer.

But spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

The body having been placed in the grave, the bishop takes a portion of the earth of the grave, saying :

INORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* [*sister*] here departed, we therefore commit *his* [*her*] body to the ground ; earth to earth, ashes to ashes, dust to dust ; in hope of the resurrection to eternal life, through our Lord Jesus Christ. Amen.

The bishop then throws the earth into the grave, and also every one of the persons present takes a portion of earth, and throws it reverently into the grave.

The bishop then says:

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.



OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.



MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the

life of righteousness; that, when we shall depart this life, we may rest in him (as our hope is this our *brother* doth); and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE END.

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